

eigners to help her organize the schools on a Western basis.

He also spoke of the imperative need that the missionaries be thoroughly educated before going to China. Ashland College is the first station on the road to foreign missions.

I enclose a newspaper clipping confirming Dr. Mortin's first point.

Mandarin Demand For Bibles

American Agent in Shanghai Says an Imperial Edict is Responsible

The Rev. Dr. John R. Hykes, agent of the American Bible Society in Shanghai, China, has submitted a report to the society on conditions and the outlook in China. Dr. Hykes says the question of a recurrence of the recent troubles in China depends on whether the Government of the empire wants another outbreak. If it does, the uprising will take place and in the manner prescribed according to Dr. Hykes.

As a result of an edict directing that the sons of Manchus and Mongols shall be chosen to go abroad and study, there has been an unheard of demand for foreign books Scriptures included. One Government college has applied for a grant for fifty Bibles for the use of its students, and old scholars are scattered the world over in Government service in the capacity of translators, interpreters, and teachers of English.

"One of the signs of the times," says Dr. Hykes, is a remarkable movement on the part of some of the highest officials in the land to make a retranslation or revision of the Bible with the view of putting it into what they consider a more worthy literary form. This work is now in progress with imperial sanction. The officials hope thus to acquaint the official class with the contents of the Bible and remove their prejudice against it and thereby against Christians and Christianity.

"We issued more madarin Bibles in the last three months of this year than would have been considered ample stock for eight years a decade ago."

POINTS IN THE CREED REVISION

The points in which the Assembly voted to amend the creed, were that section which said that it is sinful to refuse to take a civil oath. In their zeal against the Quakers the men who made the Westminster Confession put this section in, but their descendents of today can't stand for it any longer. The truth in the end will prevail. We need only persistently contend for the truths founded on the words of Jesus and they will win the assent of men in the long run.

Another point was that in regard to elect infants, which was understood to mean that infants dying without baptism are lost. Of course the moral sense rebels against any such doctrines and it was no longer believed by many Presbyterians.

Another was that in reference to the Pope as the anti-Christ. This doctoring of the creed may suffice for the present but I dare

say that before many decades shall have gone by it will need to be doctored again. The bad thing about a creed is that the creed which will express the belief of one generation will not of the next or next. And we should rejoice that is so, that "The thoughts of men are widened with the process of the suns."

PRE—OR POST—, WHICH?

One morning Pat came into his friend's place of business, with a black eye, three teeth knocked out, several severe scalp wounds and one arm in a sling. "Hello! Pat, what you been doing with yourself?" asked his friend.

"Faith," said Pat, "I was down the pike yesterday and I met me ould friend Mike Mahoney and we got into an argiment on the Chinese Axcloosion question."

"Well," asked his friend, "which side did you take, Pat?"

"Sure, the side opposite Mahoney."

"Well, Pat what did you know about Chinese Exclusion, anyhow?"

"Bejabers, nary a bit did I know, at all, at all, but I argied wid the loorick on principle."

"He that hath ears to hear let him hear."

WHAT NEXT?

B. C. MOOMAW

Brother Brown thinks I am an infidel. Brother Bauman calls me a spiritualizer. Perhaps I ought to protest, only I am told that it is considered very improper for a subject undergoing dissection to rise up on the dissecting table and express his opinion of the proceedings. It is true I may be some sort of an infidel, for I don't believe everything I hear. I may be some sort of a spiritualizer, and if I am, it is good company I am keeping. Jesus said to some literalists once; "The words that I speak unto you, they are spirit and they are life." And Paul said; "The letter killeth, the spirit giveth life." I am quite willing to follow these two great lights. Paul was famously given to allegorizing the Scriptures. He takes the very practical duty of circumcision, for instance, and shows how an uncircumcised man is nevertheless circumcised, and how a circumcised man is nevertheless uncircumcised. It is just as if I should make an argument in the EVANGELIST showing how an unbaptized man is nevertheless baptized. Or how a man who never washed feet, nevertheless washed them; or having washed feet often, never washed them at all. What do you think of that for a confuser? If either I or Paul should make such a statement in the EVANGELIST today, we would have Cassel, Brown and Bauman down on us in a hurry.

There would be several eruptions of Mt. Pelee right away.

Intelligent theologians have no difficulty in discriminating between the allegorical and the literal in Scripture. All moral duties, all commandments and prohibitions are to be understood literally. But some of the his-

tory, some of the doctrine and much of the prophecy of the Bible are to be understood according to the spirit and not according to the letter. The truth is hidden in the allegory, and the truth is what we want. It takes work to get it out, and that is probably the explanation of the prejudice against that form of Bible teaching.

Now I have read Brother Bauman's article, and I am still an animated interrogation point. He quotes a great number of predictions concerning the second coming, but to no purpose at all, for nobody denies these scriptures. We all expect them to be fulfilled. But when, and how? He quotes against me particularly St. Paul's statement that "we who are alive and remain shall be caught up to meet the Lord in the air." etc. According to Brother Bauman that is to be understood literally. If so, then St. Paul and the Christians living at that time were caught up to meet the Lord in the air. Have we any account of it? Note the language; "We who are alive." It follows inevitably that either (1) Paul was mistaken as to the time of the Lord's coming, and the manner also for he declares that he and his fellow Christians would be alive, and would be caught up; or (2) the second coming of the Lord is a past event. Brother Bauman will not admit either of these propositions, therefore his literal interpretation falls to the ground. He will have to do some famous "explaining away" to extricate himself, but I have already observed the remarkable skill of the literalist in explaining away troublesome scriptures, and shall not be surprised therefore at any performance in that line they may favor us with.

Perhaps we would be slow to admit that an apostle could be mistaken about anything, tho several transactions are recorded of them in Acts which are not altogether compatible with entire infallibility. But however this may be, it is well known that the primitive church expected the Lord's second coming in their day and time, according to the Lord's own words, that "verily this generation shall not pass away until all these things be fulfilled." As I have said before, the only difficulty concerning a proper elucidation of these scriptures lies at the door of the literalist. So long as he takes them literally he is absolutely dumfounded, and his only escape is to wriggle into some sort of an explanation which will *dodge the statement as it stands on the Book*. The primitive church was greatly disappointed in the apparent failure of the prophecy. So has every generation of the church since then, but this disappointment has not disturbed anybody's faith either in the Lord Jesus, or in the inerrancy of the Scriptures, excepting here and there some sublime egotist who could not for a moment be brought to understand how he could possibly be mistaken. This note of absolute assurance is not wanting in some very recent articles. It is extremely refreshing to come across a man now and then who knows that he knows, and when it con-